

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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FREEDOM AND REASON.

BY ELDER WILLIAM C. GREGG.

—o—
"Freedom and reason make us men;
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heaven or hell."

If we view the human race from this standpoint, how few there are to be found who will come under the dignified appellation of men; yet, every person who will reflect for a little while, will easily perceive the force and truthfulness of the above heading; for, in the exercise of his free-agency and reasoning powers, man can exalt himself in the scale of being above all other earthly creatures, and maintain that lordly dominion he once received from his Maker, when he first paced the earth a son of God, in the glorious image and likeness of his Father. But, behold him now living in the total neglect of those powers, and what is he? A creature of lust, and passions the most degrading and soul-destroying, under whose influence his understanding is darkened, and his will in vain asserts its freedom. He finds himself a slave to evil impulses and feelings that carry him headlong to

the perpetration of deeds the most degrading, and sins the most damning.

The mind that if cultivated might have been firm in every form of godliness, has now become weak from disease, and unstable in all its ways, like a wave of the sea, driven by the wind and tossed about, a prey to the sport of every evil influence, until its earthly house becomes a habitation for devils, instead of a temple for the Holy Ghost to dwell in. Through such corruptions, unworthy of even a name among the brute creation, he has destroyed all the tender affections of the heart by wanton, lewd abuse, devoted every passion of the soul unrestrained to sensual indulgences, outraged the laws of his very existence, and forfeited his claims to eternal life. When, on the contrary, if those passions had been trained and disciplined in the school of reason, under the enlightening influence of the revelations of the

eternal Father, and subjected to the will of the Spirit, they would have become the constant ministers to his eternal happiness and glory.

Some, viewing the degenerate condition of the human race, have gravely questioned man's superiority over the brute creation, and challenged a comparison on the point of adaptability, proportional strength and usefulness; but, comparisons of strength and utility are needless to prove the point, for man was not made to move in the sphere of beasts of burden, but as ruler over the beasts of the field, the fowls of the air, and the fishes of the sea, to conquer and subdue them. We have only to review some of the achievements of men who have exercised their rational powers, to amply prove their natural qualifications to be equally adapted to the demands of their station, as any of the lower orders are to theirs; for man's superiority lies not in his physical strength, but in his intelligence, and his greatness in the exercise of his freedom and reason, by which he may "become as the gods, knowing good and evil." At his pleasure he can soar away into the etherial regions of space, above the dominion of the birds, or descend into the deep dark waters of the mighty ocean, and with electric light explore the wonders of that watery world, and whirl his thoughts with lightning speed in liquid fluid round the globe. In travel he finds no equal; yet, not content with grasping earth and all the elements that are therein, he casts his eyes above, and seeks to know the nature and meaning of those shining orbs that so beautifully bespangle the highest heavens. But lo! a great gulph is fixed, which the sons of earth essay in vain to cross, for the laws of mortality say, Thus far shalt thou go, and no further. Yet the noble, immortal spirit, in the pursuit of knowledge, will bridge every gulph, break down every barrier, overcome every obstacle, and never yield. This is the food man lives on, and by which he grows. He calls in his wandering thoughts, and sits in council deep, as though recalling some vague recollections of the past, until his very soul seems wrapt in thoughts profound; his mind is gazing on eternity, and as

if in sympathy to such a hungry thirsty frame of mind, nature gradually unfolds her secrets, and ere long we find him developing laws and contrivances, by which he can survey the heavens, trace the paths of the remotest stars, measure their distances and weigh the ponderous worlds of the universe in a balance of his own construction! Such are some of the wonderful works of the creature man, although but a child in freedom and reason.

The true man is the man of reason; in him is embodied power, worth and usefulness; but what is he that never thinks? gliding down the stream of time, saying yes to everything, nothing heeding, nothing caring, accepting every foolish dogma, and giving further currency to error by his cowardly admissions; can such be called a child of reason and truth? Methinks if he ignored his title, he would cultivate the love of truth, and be its bulwark and rock of defence against all assailants. But, alas! how few there are on earth who enjoy the blessings, or are willing to defend the claims of freedom and reason, preferring to live by the traditions of their fathers, and binding themselves and the generations to come, in chains of mental darkness and immorality. Turn in what direction you may among all the nations, you will find them surrounded by various circumstances that produce a kind of time-serving policy among all classes. You will find, "as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the borrower, so with the lender;" they have all "an axe to grind," a purpose to serve, or an end to gain; therefore seek they honor one of another, and not the honor that comes from God. When they see the truth they will not acknowledge it, when they know what is right they will not do it, lest they should forfeit their good name, or suffer the loss of worldly patronage and gain, while others will sell their birthright to the hireling priest for a miserable mess of pottage. If we seek out the cause of this state of things, it can readily be traced back to the false foundation

upon which society is built, to the creeds of mankind, for religion is evidently the foundation and root of society, out of which grow the habits, customs, manners and morals of the people; it also directs their channels of thought, and thereby gives shape to the philosophy, literature and politics of the world. But, what can we say of its foundation? The religious world is broken into fragments, each seeking to become a law unto itself, subsisting upon the dying embers of the past, and fettering its votaries with the laws of its own isolation, limiting their aspirations, stopping their spiritual growth, and dwarfing the souls of men; compelling them to move within the circle of the light of their founder, and their writers and preachers to waste their time in expounding accepted dogmas, and defending cast iron creeds, instead of developing truth from their own original insight of principle, and becoming men of vital thoughts, full of words, loaded with life. Thus the influence of religion is felt throughout all the ramifications of society, and the measure of man's freedom is seen to be in proportion to the nature of his creed, whether it be broad, expansive and liberal, or otherwise, while the various types of character we behold, are each expressive of the faith under which they were nurtured. This a discerning mind may read in the countenances of the people. "O fools, and slow of heart, to believe all that the Prophets have spoken," once said the great Teacher; but the sluggish and perverted mind of the multitude is ever slow to listen to the voice of reason; for, having received a book or a doctrine, they pin themselves down to this or to that, saying, this is good, or, we like that, not saying, is it true? Then they settle down, and will receive no more; the preacher or writer was good and wise, henceforward the book or doctrine is perfect, they need no more; even as the love of the hero corrupts into the worship of his statue, so what was once an humble guide, becomes a master and a tyrant. But why do men content themselves with living upon the dry bones of the past, or making shift with the worn and faded wardrobe of their predecessors?

We lie embosomed in the midst of nature, rich in the profusion of her gifts, all inviting us to live and not die, for all who will come, may come and partake of the waters of life freely.

Then why not enjoy our original relationship to the universe, and study to perform our part aright? Think you not that the Lord has purposes to perform in this generation, as well as in those that have preceded us? The signs of the times answer yes; the more sure word of prophecy answers yes. The people of olden times beheld God and nature face to face, but we content ourselves with the dead letter of their ancient records obscured by time; yea, worse, by the interpretations and opinions which uninspired men have formed of them. Why seek the truth through other men's eyes only? Let us use our own, and not be forever the miserable sycophants of tradition, but seek a religion of revelation, a philosophy of insight, and a science of social life, founded upon the laws of God and nature; yes, let us go to the fountain and drink for ourselves. We hear men talk of living in the noontide blaze of Gospel light. Where are their eyes? for never from the beginning was there more darkness, division and strife, than in this the nineteenth century, and their creeds are anti-Christian in doctrine, tendency, spirit and practice. The Mosaic economy, that made nothing perfect, was far more preferable. It did not bind the human soul as do modern creeds, and yet preserved better morals, being also full of types and shadows of more glorious things, acting as a schoolmaster to bring it to Christ, who is the way, the truth and the life, no man coming to the Father but by Him. He says "his yoke is easy and his burden light;" "come, follow me." His law is perfect, converting the soul; his commandment pure, enlightening the mind; and his testimony sure, making wise the simple. His law is the perfect law of liberty, and those who believe in him will not abide in darkness, but receive the light of life, even the Spirit which will lead and guide them into all truth, bring to their minds things past, and show them things to come; then they shall know the truth,

and the truth shall make them free. He hath furthermore declared by the mouth of his servant Joseph Smith,—“I, the Lord, am merciful and gracious to those who fear me, and delight to honor those who serve me in righteousness and truth unto the end; great shall be their reward, and endless shall be their glory, and to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old; even for ages yet to come will I make known unto them the good pleasure of my will concerning all things pertaining unto my kingdom. Yea, the wonders of eternity shall they know, and things to come will I make known unto them, even the things of many generations; their wisdom shall be great, and their understanding shall reach unto heaven, for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will, even those things which eye hath

not seen, nor ear heard, nor yet entered into the heart of man.” What a contrast to the creeds of men. Surely even the gates of hell cannot prevail against the man who builds upon so firm and broad a foundation. But alas! for the nations, for as with the Jews, so with the Gentiles; they have fallen after the same example of unbelief, and have subsisted for ages on the light of tradition. They have committed two evils—they have forsaken the fountain of living waters, and hewn out to themselves broken cisterns that will hold no water, and evil must come upon them in like manner, even the evil of their own doings. “Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom go up as the dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel.”

A UNIVERSAL KINGDOM.

BY ELDER CHARLES W. PENROSE.



The various nations of Europe are very much troubled at the present time about what is called “the balance of power;” a certain portion of territory to each government, and no more, being considered absolutely necessary for the preservation of peace. Every government watches with a jealous eye the movements of neighboring governments, knowing that all are filled with greediness and the spirit of aggrandizement, and efforts are made from time to time, by means of treaties and conferences, and diplomatic intrigues, to keep the most powerful from encroaching upon the territories of weaker nationalities; not out of any compassion for the feeble, but rather for fear of the increasing power of the strong; not from motives of justice and love of right, but from feelings of dread lest the “balance of power” be destroyed, and they themselves fall a prey to the undue preponderance of strength obtained by the aggressive party.

But while each government makes strenuous exertions to prevent others from shifting the boundaries of their territory, all of them manifest, that it is only for the want of opportunity, and fear of consequences, that they remain within their own prescribed limits, and do not overthrow the equilibrium of the present “balance of power,” and render necessary the formation of a “new map of Europe.”

The same remarks apply also to the nations of the great Western World, and, in fact, to almost all the nations of the earth. And this spirit is not peculiar to the present age, but it has agitated the world in all ages from the beginning. Love of conquest has dwelt in the hearts of a very great majority of the rulers of the earth, and “the strong preying upon the weak,” is a scene that has been so often enacted, that, like an old, oft-repeated tale, it raises but a brief excitement and causes but little interest.

War has almost perpetually “spread

desolation through the land," in some portion of the world, and the earth, from the earliest ages, has been scarcely ever entirely free from the horrid sound of human strife, the clang of deadly weapons, and the expiring groans of bloodstained hosts. But it is left for the present generation to witness the effects of evil ambition and desire for illegitimate power, to such an awful extent as has never before distressed humanity. "Nation will rise against nation, and kingdom against kingdom," until the whole world will present such a scene of slaughter and blood, that the very angels will weep over the misery and despair of the groaning sons of men.

The time is close at hand for the fulfilment of the latter portion of the prophecy delivered by Joseph Smith, predicting the American civil war (see Pearl of Great Price, page 35). One portion of the prophecy has been literally fulfilled, and, as the word of the Lord declared, has "terminated in the death and misery of many souls." It is only reasonable, therefore, to believe in the fulfilment of the other portions of the prophecy. We are informed that "Great Britain will call upon other nations, in order to defend themselves against other nations, and thus war shall be poured out upon all nations." What an awful culmination of horror! Who can imagine a tithe of the inexpressible misery, the unutterable woe of a world at war! The earth laid waste and soaked with gore! The air rent with groans of anguish, and tainted with corruption generated from death! Pestilence raging! Famine's bony hand grasping the suffering millions, and fear making the hearts of all men to fail within them! Great God! is there no escape from this terrible and universal visitation? Yes, there is a way, and there is a place of deliverance. There is a way of escape for the whole world, if they will receive it, and there is a place of escape for those who will receive it, if the world reject it. The way, and the only way to escape the coming evil, and to establish permanent peace, is for all mankind to be joined together under one form of government, and that form after the true order. That order is

the form of government which prevails in the world where the God and Father of all men presides. A heavenly government, adapted to earthly beings; the kingdom of heaven in an earthly garment; the politics of eternity governing men in time; the laws and regulations of immortality brought down to the capacity of mortal beings; the governing, protecting and preserving power of Omnipotence, thrown around weak, erring mankind; in other words, the kingdom of God. Not a mere spiritual, imaginary dominion in the hearts of fanciful religionists, but a literal, universal kingdom, extending over the whole earth, with a constitution adapted to the necessities and conditions of the different nations in every portion of the globe; laws and regulations for the maintenance of peace, and the securing to all men in every station their rights and privileges, for the protection of the law-abiding, and the punishment of the lawless, and to encourage and assist in the development of all the resources of this fruitful earth in every zone and clime; legislative and executive officials to enact and administer laws, founded upon principles of justice, and acting, not for private ambition and personal profit, but for the benefit and improvement of the whole body politic; all under the control of one grand presiding Authority, whose influence and power extends to the minutest subdivision in every department of this great, universal scheme of government and progress.

Under such a government, all nations would be united together for mutual support and interest, instead of being divided against each other for individual pre-eminence and aggrandizement. Armies would be disbanded, and weapons of war turned into useful implements of peace and industry. Navies would be converted into commercial fleets, to facilitate communication and exchange of products, and the intelligence of inventive minds, instead of revealing itself in revolting plans for the destruction of human life, would shine in the production of glorious measures to increase the pleasure and enhance the progress of mankind in physical and

intellectual improvement. Such a kingdom exists in the eternal world, and such a kingdom the Almighty has determined to establish on this planet. He is willing for all the multitudes of the earth to receive the benefits thereof, if they will submit themselves to its laws and regulations; and that they may understand those principles of divine government, He has spoken from the heavens, he has sent ambassadors from the heavenly kingdom, who have conferred authority upon men living on the earth, to speak and act in his name to the rest of mankind. This authority is called the Holy Priesthood, and exists in the Church of Jesus Christ of Latter-day Saints, which is the beginning of the kingdom of God on the earth. And the great King has commanded them to call upon all men, everywhere, to make a covenant of allegiance unto him, for he is the only legal proprietor of the earth, and the only lawful ruler thereof, and he has not delivered up his right of possession and dominion to any being living, therefore he has the right to claim the allegiance of every breathing soul.

But the inhabitants of the earth, through the different illegal governments that have been set up, and the false notions and traditions handed down from generation to generation, have become so darkened in their minds, and have such incorrect ideas concerning their true King and his laws, that it has become almost impossible to make them understand the message which he has sent, and his designs concerning them; therefore, that they may understand clearly, he offers to them an intellectual light, by which they can see and understand all things, "yea, the deep things of God." This light was enjoyed by some of the ancients, and was called the Holy Ghost or Spirit, and by it they comprehended the mind of God, and understood the glorious things of the heavenly kingdom.

This priceless gift, the servants of the Most High God offer to all mankind freely, "without money and without price." Yet there are conditions absolutely necessary to its reception. Every soul must turn away from the abominable corruptions of

this wicked generation, and bow their minds in humble submission to the eternal God. Then they must be immersed in water, in the likeness of burial, showing that their past life is dead, and be raised into the air, in the likeness of birth, evidencing that they are "born again," and commence life afresh under the New and Everlasting Covenant. By this means their past iniquities will be blotted out, their sins, though they had been as scarlet, be washed whiter than wool, and then being pure, sinless, and without spot, the light of the Holy Spirit will be kindled within them, by which they will be able to comprehend the designs and laws of their Father, in relation to themselves and the earth. And being required of the Lord so to do, his servants say to all men and women, kings, queens, princes, legislators, judges, priests and rulers generally, Repent! yea, repent of all your murder, falsehood, corruption, adultery, prostitution, bribery, robbery, blasphemy, swearing, drunkenness, and all your abominations wherewith you have disgraced your lives and polluted the earth; turn away from your false traditions, and the miserable nonsense of uninspired teachers; strip yourselves of your pride and haughtiness, and turn your hearts unto the Lord, your King and your Father, and be baptized for the remission of your sins, and you shall receive the gift of the Holy Ghost, and the principles of the government of God shall be revealed unto you, and the Eternal will establish his kingdom in your midst, remove the distress and misery of nations, establish society upon a proper foundation, and flood the earth with happiness and glory.

But if the inhabitants of the earth will not hearken to the message, then their darkness will increase upon them, the hardness of their hearts will increase, corruption will continue to rot in the heart of society, and by war and pestilence, famine and distress, the kingdoms of the earth will be broken, and the nations wasted away. Yet, notwithstanding this great convulsion of nations and overthrow of governments, the kingdom of God will be established. Among

the different peoples and tribes of earth, there will be some who will receive the message, and joyfully bow to the mandates of the great King, and for them there is a place of escape from the overwhelming troubles involved in the "Latter-day judgments." This place of deliverance is called Zion, and the faithful citizens of the kingdom of God will gather there from all parts of the earth, to be further instructed in the principles of Divine government, to be free from the influence and bondage of those who know not God, and to be protected by the ægis of the Eternal, when the overwhelming scourge passes over the land. This work of separation is now going on. Every year thousands may be seen wending their way to the home of the Saints in Utah, the place which was spoken of by the Prophet Micah, 4th chap., 1st and 2nd verses. There, in the fruitful Valleys of the Mountains, they will multiply in numbers and increase in power, they will build a Temple to the Lord, in which he will reveal to them the secrets of his will, and make known to them the principles of his government; and from this people, now despised and derided by the multitude, will grow the mightiest kingdom that has ever held dominion upon the earth. Its territory will be the whole face of this revolving globe; its rulers will be Divinely appointed and popularly sus-

tained; its dominion will be paramount, for all the remnants of the shattered kingdoms will bow to its supremacy; and its effects will be union, peace, health, plenty and universal joy. O! all ye sons of men who love truth and liberty, who hate iniquity and vice, who desire the amelioration of the human race, and long to see the toiling millions raised from want and woe, Rejoice! yea, rejoice and be exceeding glad, for the time is close at hand when tyranny and bondage will be crushed into the dust; when pollution and filthiness will be banished from this sin-laden earth; when suffering humanity will be lifted from the grovelling depths of ignorance and slavery, and truth, freedom and virtue, shall blossom and bear fruit, and fill the enlightened and purified world with sweet perfume as from the flowers of paradise; for the kingdom of God shall come. Already its organization has commenced, and it shall spread and increase, until "the will of God shall be done on earth as it is done in heaven," and the holy angels looking down from the glorious empire of our Father above, shall see the same glorious government flourishing below, and the heavens shall ring with harmony, while they sing the glad anthem, "The kingdoms of this world, also, have become the kingdoms of our God and his Christ, and he shall reign forever and ever."

A MISTAKE.

Men are naturally ambitious, but their ambition does not always lead them in the same direction for gratifying this prevailing feature of their organization, the principal stimulus of which seems to be the love of approbation. I do not mean to say that all profound thinkers, experimentalists in science, patriots, warriors, orators, &c., are seeking the applause of men, but I do believe that the majority are actuated by this motive; whereas, perhaps the few have the interest of the present as well as future generations at heart. The acquisition of

knowledge may be laudable in all, but much more so in the man who is disinterested as far as individual affairs are concerned, and laboring with a philanthropic spirit for the wellbeing and happiness of the whole human family. This class of individuals will find are very unassuming and unpretending, and perhaps, on first acquaintance, will not make so favorable an impression; but the more you learn of them, the more you esteem them, because you see more to admire in their character. Among those whose love of approbation is so very

prominent, and apparently the principal stimulus prompting to action, you will find a class who have the happy faculty of throwing all they know to the surface, making the first interview much more interesting than the second. This class are like a man who has but one suit of clothes, when he goes out he leaves his box empty. After the first dash of hypocritical unfeeling politeness, and the reiteration of a few non-original polysyllabic sentences, his store of knowledge is exhausted, and he is forced to resort to his dictionary, Shakespeare and other learned writers, to prepare himself for the next interview, otherwise in his opinion, and also in mine, he will be unable to merit at the hands of his associates the pleasing appellation, "That is a learned, polite and accomplished gentleman, what beautiful language he uses." I must confess such sayings as these are very pleasing to our vanity, but herein is the mistake. You will find you are laboring under a hallucination of the brain, and that none of your associates, except those like yourself, are so ignorant and blunted in their perceptive faculties, as not to be able to discern between the original, reflective and truly intelligent man, and the superficial, dependent creature, who gains all his information from books, without reflecting to know whether what he reads is correct or not, and goes on committing to memory both truths and absurdities, thinking to attain to the *acme* of popularity through the productions of other mens' brains. Should such a one ever come to an understanding of his true position, he will find he has a great many absurdities to unlearn, which he has drank down unwittingly in consequence of not reflecting.

I have thought some of the Elders were a little tainted with this ambitious spirit; and as speaking is more in their line of business, they make some desperate attempts at eloquence, without knowing what it consists of. If any should think that eloquence consists in the putting together of the greatest number of polysyllables, or uncommon and perhaps obsolete words, spoken in a voice of thunder, they are mistaken, otherwise I am, (in either

case the heading of this article will be correct). From what I can learn, the greatest orators, both ancient and modern, have been those who have defined their ideas in the simplest language, and have chosen monosyllables, as far as possible, rather than what is generally understood as flowery language, to express their sentiments. There is another evil that some run into, perhaps occasioned by the redundancy of language they are blessed with—namely, the system of paraphrasing all their ideas, which makes the perusal of their letters or literary productions, something like hunting for a kernel of wheat in a bushel of chaff. It reminds me of the following anecdote. A learned gentleman was asked to define paraphrase, whereupon he said, "It is merely a circumlocutory cycle of oratorical sonorosity, circumscribing a very minute atom of ideality, lost in a verbal profundity." Very likely the interrogator knew as much about the definition of the word before it was defined as after; so with the writings of men whose ideas are burdened with language, they become both ambiguous and perplexing, and many times the true meaning of the author is never reached at all by the reader, who, tired and weary, throws the production aside as dry and uninteresting. Persons who are so extremely fond of using "big words," frequently misapply them, and make themselves appear ridiculous. I recollect hearing my father relate an incident of a religious character in the State of New York, America, who was very prone to use swelling language, and that not very correctly. He was called upon on a certain occasion, by the parson of the chapel he attended, to open the meeting by prayer, whereupon he addressed the Deity as follows, "O thou great diabolical Jehovah." The circumstance was so ludicrous, that even the elongated face of the parson was convulsed with laughter, and he was unable, much to his chagrin, to bring it into its sacerdotal shape again that day. We must have a good memory indeed, if we can go to a dictionary and learn a few hundred words which are not commonly used, together with their definitions, and

apply them correctly in our common conversation. Besides, we have something more to learn in the application of words, than their meaning in the abstract; we also have to learn how to construct them into sentences and make sense. I have not written this article with a desire to criticise, for I am aware that I am not adequate to the task, neither do I wish to do so; but, from observation, I have come to

the conclusion that some one is laboring under a mistake, either this class of which I have been speaking have mistaken the road that leads to true honor and lasting fame, or I have, and would like to be put right. This system of pageantry may do for the world, but it will not do for Latter-day Saints.

C. M. GILLET.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 30, 1865.

THERE are many items of instruction which we wish to communicate through the medium of the STAR, to the brethren now laboring in the European Mission, but do not expect to be able to tell them all at once, only as circumstances and the Spirit of the Lord may dictate. We shall allude to a few of the many principles which it is necessary to have constantly before our minds, to thoroughly comprehend. The Lord has chosen the present element to carry on his Work in these lands, and by our remaining faithful, he will open a way to successfully accomplish the labor. We do not wish to convey the idea that the Lord is dependent upon us for carrying out his plans; on the contrary, if we fail, He has other material he can bring to bear, and thus we are the only sufferers. A spirit of improvement seems to actuate the brethren as a general thing, and the young Elders are advancing in experience and knowledge; but we often misdirect our energies, and apply our strength to the lever when the fulcrum is unstable. It would be folly to remove the pupil from the study of the rudiments of arithmetic, to the higher branches of mathematics; but give him the leverage of the intermediate studies, and he would succeed in attaining to a certain degree of perfection. Occasionally we find that those who are overflowing with ideas, and in their own estimation only want language to electrify the world, are never satisfied until they have committed to memory the contents of a pocket lexicon, and numerous high sounding words carefully culled from "Webster's Unabridged," displaying their recently acquired knowledge on every occasion, quite putting the "Huntonian style" into the shade. The brethren do not wish to expose themselves to ridicule, of this we are well aware, but frequently they give utterance to some ponderous word which reminds one of the primitive state of the earth—without form and void.

This is done frequently by the brethren when speaking to congregations, composed not only of Saints, but of strangers. The only visible effect of words used in this manner, is a look of disgust on the countenances of the intelligent, and one of blank despair on those of the laboring classes, who cudgel their inactive brains in vain endeavors to understand the very obtuse meaning. Brethren, this is not answering the purpose for which we were sent forth to the world. It is a simple thing, but if we never use a word until we thoroughly understand its application, it will not only save us some trouble in the future, but gain us more extended influence amongst certain classes. There are many people yet in the world who, if acquainted with the truth, would prize it as highly as we do, but through tradition, reject everything presented in an unpolished form, and cannot comprehend how men professedly inspired by the Almighty should so mutilate the English language. It might be said, the Gospel is the truth of heaven, they who reject it are responsible; very true, but can you get that class of individuals to listen to an ignoramus, even though he be unfolding the great plan of salvation? Undoubtedly these people will eventually have the privilege of receiving or rejecting the message, but if we are unfaithful in obtaining that knowledge God has commanded us to acquire, will our skirts be wholly clear of the blood of this generation? It may be well to quote a few passages from the book of Doctrine and Covenants, to thoroughly understand the labors before us. The Lord, when speaking to Joseph Smith upon a certain occasion, said, "Study and learn, and become acquainted with all good books, and with languages, tongues, and people." Are we not in a good situation to carry out the greater part of these instructions? Is the spirit of that revelation just quoted, manifested by crowding our brains with unmeaning sounds? We think not. Again, "Behold, they have been sent to preach the Gospel among the congregations of the wicked; wherefore I give unto them a commandment thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known." It is well to ponder over these quotations, and strive to comprehend their full meaning. We shall refer to only one more passage contained in the Doctrine and Covenants, "Seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."

There is a spirit in man, and the inspiration of the Almighty giveth it understanding. Many thousands of volumes have been written by the Gentiles, and were doubtless in many instances dictated by the Spirit of God. This intelligence, coupled with the knowledge received by revelation, properly tempers the instrument for carrying out the plans of the Almighty and accomplishing his designs amongst the people of this generation. But if we remain ignorant when God points the way, our efforts to build up the kingdom might be compared to dividing hard wood with a dull saw. True, we may be saved in the kingdom of God; but having prepared ourselves by a probationary state on this earth for the society of the ignorant, there we may remain, taking no active part among the brilliant throng that more immediately surround the throne of Him who has earned and now possesses all wisdom and all intelligence.

It may seem superfluous speaking to the Elders about these things, but there is an evil springing up in various parts of the Mission, which is becoming so general that we deem it highly necessary to caution the young Elders against it—namely, a passion for big words. We have received letters and articles

erily intended for publication, which did not even possess the merit of common sense, but were a conglomerated mass of words containing three or four syllables, their relative value never perhaps having entered the cranium of the writer. We have the revealed will of God, which is the foundation of all intelligence; now let us rear a superstructure which will meet the approbation of the loved ones at home, and the approving smile of our eternal Father.

PAYMENT OF DRAFTS.—Numbers of the brethren throughout the Mission often receive drafts in their favor from friends in Utah, payable at sight at 42, Islington, Liverpool. Instead however of forwarding them to this office for payment, they have been in the habit of withdrawing the amount from the Conference funds in their possession, and then forwarding us the drafts. No doubt the brethren have supposed this method to be perfectly correct, but, we would feel much better satisfied were they to forward the drafts here, so that we could either remit the money to them direct, or grant them an order on the Conference for the same. Such a circumstance might occur as counterfeit drafts being issued, and the brethren not being acquainted with such, would naturally be unable to detect the difference; besides, when drafts payable by us are floating around for some time, and the brethren have already paid themselves, we are at a loss to understand our position as to financial matters, and we have therefore mentioned this, so that any trouble may be saved in the future. If the brethren when they receive drafts will send them to the Liverpool office, they will be duly honored, and receive immediate attention.

ABSTRACT OF CORRESPONDENCE.

SCANDINAVIAN MISSION.—Elder John Sharp, jun., writing to Pres. Wells from Göteborg, on the 30th ult., says:—"Since I saw you in Copenhagen, I am thankful to say that my health has been good. The day after you took your departure for England, I left for Sweden, since which time I have been travelling round amongst the Saints, discharging my duties to the best of my ability, but in much weakness, and at a great disadvantage in consequence of my inability to speak the Swedish tongue perfectly enough to enable me to speak much in public. Notwithstanding this, I feel that the Lord has prospered and blessed me exceedingly, and I can even now feel the force of your words to some extent when you told me that my experience here, or the experience that I would gain in this land, would be of great benefit to me in the future. I am thankful to say that the Work of the Lord throughout Sweden, where I have been, is in a good condition, and the prospect for the future is very flattering indeed. Many strangers attend our meetings, and disturbances are very seldom heard of."

SWISS, GERMAN AND ITALIAN MISSION.—Elder Samuel H. Hill writing from Birmingham, on the 8th inst., says:—"According to arrangements previously made, I left Geneva for Paris on the 29th ult., in company with Elder

Heber J. Richards. We arrived there on the 30th, and spent several days. On Sunday the 3rd inst., I visited a number of the Paris Saints in the evening. I got a few of them together and held meeting, imparting to them such instructions as I thought necessary for them in their present position. I found them in rather a weak situation, as they had not been visited by an Elder from Zion for some time, still they were enjoying a portion of the spirit of the Gospel, and before I left them, they seemed to be feeling much better. I blessed them, and told them to be faithful, and the Lord would deliver them from Babylon, if they would make an exertion to free themselves, as he only helped those who sought to serve him and obeyed his commandments."

NEWS FROM CONFERENCE.

PRESTON CONFERENCE.—From minutes received from Elder R. N. Russell we learn that a Conference was held at Preston on Sunday, 13th August, 1865. There were present on the stand; of the Presidency of the European Mission, Brigham Young jun.; Elders Abram Hatch, President of the Manchester District; Robert N. Russell, President of the Preston Conference; Harrison Shurtleff, President of the Dorset Conference; George W. Cleavland, President of the Lincolnshire Conference, and William R. Smith, Travelling Elder in the Manchester Conference. After singing and prayer, Elder Abram Hatch called upon the Branch Presidents to give a report of their Branches. They were reported as being generally in a favorable condition. Open air meetings had been held in various districts, without the brethren meeting with any opposition, and union prevailed amongst all the Saints. Elder R. N. Russell expressed the pleasure he had felt in laboring amongst the people in the Conference. He had borne his testimony to the truth of the Latter-day Work as often as he had had an opportunity, and was determined to continue doing so. —President B. Young, jun., said he felt pleased with the reports which had been given, and knew that if the Saints would keep the commandments of God they would receive many blessings. He counselled them not to feel poor, because they were rich in the things of the Gospel, and all who would live their religion, would be able to gather from these lands in the appointed time of the Lord. In the afternoon Elder A. Hatch presented the authorities of the Church in the usual manner. They were unanimously sustained by the congregation. Elder R. N. Russell next read the Financial and Statistical Reports of the Conference, which were approved of by those present. Elder H. Shurtleff exhorted the Saints to be faithful, as they had a testimony to the truth of their religion, which the world had not. He spoke on the necessity of the Saints gathering to Zion, shewing that this principle was as requisite as any other to which they had yielded obedience. Elder W. R. Smith spoke of the temporal salvation to be gained by the Saints, and the benefits to be derived by them gathering themselves together. Referred to the war that had taken place in America, and showed how the Saints had been preserved from the destruction which had overtaken that nation. In the evening Elder A. Hatch spoke at some length on the principles of the Gospel, especially as to the necessity of water baptism as an initiatory ordinance in the Church, and essential to the salvation of mankind. President B. Young, jun., bore testi-

mony that what had been said that day was true and had been spoken by men who had authority to preach the Gospel. He testified that there were hundreds of men on the earth who had as much authority to declare these principles as any of the Apostles of Jesus had anciently. He desired that all the human family should be saved, and although the prejudices of the world were strong against the Saints, a time would come when they would look differently upon them. He knew that God was the author of the plan of salvation, and that it would continue to grow and increase, until the honest in heart had heard its truths and received of its blessings. There were many strangers present who paid good attention to the remarks made by the brethren, and the Saints separated, feeling gratified with the day's proceedings.

C O R R E S P O N D E N C E .



AMERICA.

Great Salt Lake City, July 11, 1865.
President Brigham Young, jun.

Dear Brother.—After a rather adventurous journey, brothers Shearman, Godbe and myself arrived safely here on the evening of the 5th inst., just too late to see the great display on the 4th, when, as I presume you are aware, there was a grand procession, oration, etc., to celebrate the day of American Independence. Brother Shearman left New York a few days before brother Godbe and myself did, he going with the Saints where his services were most valuable; for, if ever a man labored for the good of any people—W. H. Shearman is the man. He did almost too much; but I am happy to say, his health is now good, and has been so as a general thing all through the journey.

We left (brother G. and I) New York on the 12th of June, reaching Wyoming Sunday 15th, where we found the English Saints comfortably fixed; the majority of them well, though there was some little sickness, but not as much as might have been expected, from the circumstances of their detention at New York.

The next morning we left Nebraska city at five, went on to Fort Kearney, where there was no coach to take us on, as the heavy rains and troubles with the people of some settlement who had ploughed up the roads prevented the coaches getting in; so the agent put on an extra for us, one that had turned a summersault and had one side and the tops broken off.

We went off with the sweltering sun pouring down on our devoted heads, glad enough to get on any how, as many had to wait at the fort eight days before they could get on; but, as they say half a loaf is better than none, so thought we about a stage coach. I sat and rode many a mile in the back boot, happy and contented, as I could stretch my legs any way I liked, which was rather a difficult operation inside.

We were escorted by *Galvanized Yanks* (men who had been in the southern army) from station to station, till we arrived at Denver where we found we would have to wait for the coach about a week at the least, so the "irrepressible Godbe," bought a light wagon and a span of horses, and having laid in fodder for the beasts and food for the men, we started the same evening by ourselves on a journey, the mail was afraid to go, but we trusted in the Lord, knowing we were doing his will, and relied on his protection to guide us through, and he did not fail us; though troubles were before and behind us we were untouched. We went about 65 miles or so a day. We commenced our journey about 4 a.m., rode till about 7, stayed 2 hours, rode till 1, stopped 2 more hours, on till 7, stayed 2 more hours and then on till 12 or 1 at night; by this course we got on without fagging out the mules (for at Little Laramie brother Godbe exchanged the horses for the latter animals.) We were certainly most miraculously preserved. Five minutes after we left one place (near Cooper's Creek) the Indians run

off 25 head of horses; men were killed before and behind us, and we only saw Indians once, and that was in the worst part when we had only been allowed to leave fort Halleck in company with the stage; but only having one span of mules we could scarcely keep up with them as they changed, and we had 80 miles to travel at night. We were about one mile behind when the brethren saw two Indians following up, but they got ready and sent the team off at their best pace, and we got to Sulphur Springs safely with the coach. During this chase I had a sick headache, and was unaware till afterwards of what had occurred. At Rock Creek the Indians killed three men, wounded two and burned down the station, either the same day or the next after we passed through. The only Indian we met to speak to was "Indian Jack" in Echo Canyon, who gave me the very appropriate title of "Jim" and asked me to give him a white shirt. The last day's adventure was the worst and initiated me considerably into kanyon life, for brother Godbe tried to get over the big mountains, and we found the road in the Weber range washed away in many places, and had to make fresh road, pull the wagon round the hills, etc., till about 32 miles from home when we had to leave it and walk, wading through creeks, climbing hills, etc., till I nearly gave in, going up the big mountains; but two miles down we found a kind of gearing of a wagon that had come to fetch wood. Across this a plank was laid. Brother Shearman and myself rode 18 miles into the city on a plank, it being nearly 12 midnight when we got in. The next morning I saw President Young, brother Heber, and a host of others; some whom I knew in the old country, many I only knew by reputation. I had quite a chat with the President, and the rest of the brethren in his *sanctum*, and must say that all the testimonies I have heard by those who first see him and write back to the Saints, I fully agree with. I also like brother Heber, he has been very kind to me.

With love to all, I remain as ever,
Your brother,

GEORGE REYNOLDS.

ENGLAND.

WORCESTER CONFERENCE.

Worcester, Sept. 11, 1865.

President B. Young, jun.

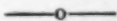
Dear Brother,—I herewith submit a few lines for your perusal, knowing your desire for information in regard to the state of the Mission. Elders William Wheeler and Ezra J. Clark are united with myself in doing all they can for the addition of numbers, and the blessing of those in the Church. Baptisms are not very frequent, although we have spoken a great deal in the open air this summer, to very intelligent and orderly assemblages of people. That portion of Scripture is very applicable to this people, which says, they have eyes but they see not, ears but they hear not, and hearts but do not understand; yet the Lord requested the Prophet to write the vision so plain, that he who runs may read. The Gospel of Christ is plain, so simple that the unlettered can immediately perceive the beauty of the principles when presented to them. The unreasonable cry in this part is, to merely believe in the Lord Jesus Christ, and they shall be saved, when at the same time Christ distinctly says, that none can enter the kingdom of God except he be born of water and of the Spirit. How foolish and vain do the views and systems of men seem to him who has received of the light of the Gospel of the Son of God.

The Saints are very much scattered in this Conference, and we have to do a great amount of walking in order to see a few. The majority of them endeavor to live up to the light and precepts they receive; still, as is the case elsewhere, we have a few who are indifferent and careless in keeping the covenants they have made with their Father and God. The local Priesthood are generally good men, striving for the furtherance of the Work of God. I feel amply rewarded for my exertions each day, for a man must have pleasure in laboring for this cause, when he is confident of its Divinity.

Praying God to bless you with every blessing, I am, your brother in the Gospel,

ELNATHAN ELDBEDGE, JUN.

SUMMARY OF NEWS.



ENGLAND.—The Government has put its foot down upon the Fenian organization in Ireland, and a large number of persons in Dublin, Cork, and other places, who had taken part in the absurd movement, have been apprehended. A newspaper, bearing the sounding title of *The Irish People*, which assumed to be the chief organ of the Fenians, was seized by the police on the 15th inst., and its further publication effectually prevented. Ten persons, who appear to have been directly or indirectly concerned in the publication of the mischievous print, were taken into custody. The authorities, fearing that the arrests would be followed by disturbances, made a strong display of police and military force, and the result was that no disorder ensued. Care was also taken to prevent news of the arrests being transmitted to the provinces, where a stop is also being put to the spread of the "conspiracy." These arrests in Ireland have been followed by arrests in England and other parts of the kingdom. From what has transpired there is no doubt but that the Government is in possession of ample information relative to the organization and its promoters, and the latter may rest assured that every one of their acts is as well known to the authorities as to themselves.

ITALY.—The *Memorial Diplomatique*, in an article upon the Franco-Italian Convention, insists that with the exception of the party of action everybody is perfectly contented with the convention and prepared to carry it out. The French troops will leave Rome on the 15th September, 1866, but before that time the Pope will have an army strong enough to protect himself from internal insurrection, while Italy will guard his Holiness from assaults from without. "Everything," according to the writer, "points out the future existence and good understanding of two great sovereignties in presence of one another." It is said that the Papal arsenals now contain military equipments for an army of 30,000 men, and that there is not the slightest foundation for the report that the Pope has issued orders for the purchase of the ex-Duke of Modena's store of arms and military accoutrements.

RUSSIA.—The Cronstadt papers give accounts of a fearful storm at Revel. It commenced on the 12th, and lasted till the evening of the 13th of September. The damage done to the shipping has been considerable. On shore, trees of a hundred years' standing were blown down. Two merchantmen went down in the roadstead. The waves were so high that they dashed over the walls of the port. It also blew a gale at Cronstadt, but not like the tempest at Revel.

AMERICA.—General Slocum was on Thursday nominated for Secretary for New York, and General Patrick for Treasurer, by a Democratic convention assembled at Albany. The resolutions adopted congratulated the people upon the restoration of peace, with the undivided country; urged an immediate subordination of military to civil rule, and, recognizing the equality of States, insisted on non-interference by the Federal Government with the negro suffrage; approved President Johnson's restoration policy; declared the entire resources of the country pledged to the payment of the National Debt, but considered that Government Bonds ought to be taxed with other property; and advocated the maintenance of the Monroe doctrine. A Republican Convention in Minnesota, on the 5th inst., nominated military officers to three principal offices in the State, and adopted resolutions advocating negro suffrage, and calling upon the Federal Government to drive the Imperialists out of Mexico. A resolution approving President Johnson's civil and military policy was voted down. General Lee has been tendered and has accepted the Presidency of Washington College, Lexington, Virginia. In his letter of acceptance he said, it was the duty of every citizen in the present condition of the country, to do all in his power to aid in the restoration of peace and harmony, and in no wise to oppose the policy of the State or general Government to that object, and it was particularly incumbent on those charged with the instruction of the young, to set an example of submission to authority.